DOCUMENT RESUME

ED 215 574 FL 012 872

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TITLE A Linguistic Study of a Living Dialect: the Spanish of the Southwest United States.
PUB DATE 74
NOTE 38p.

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Code Switching (Language); *Dialect Studies; Discourse Analysis; Hispanic Americans; Intonation; *Language Variation; Phonology; *Spanish; Spanish Speaking; Syntax; Vocabulary
IDENTIFIERS *United States (Southwest)

ABSTRACT

There exists a need to identify and recognize the Spanish dialect used in the Southwest United States in order to change the tradition of looking at it as inferior to standard Spanish and to English. The history of the Spanish-speaking people in the Southwest and of the changes in their culture brought about by colonialism is connected with the story of the development of their language. The general characteristics of Southwest Spanish that are identified are the following: (1) it has been maintained by oral tradition; (2) archaisms are prevalent; (3) borrowings from indigenous languages, Pachuco Spanish, and English are prominent; (4) there is a high incidence of code-switching; and (5) the intonation patterns are very rhythmic. A transcript of a telephone conversation is analyzed for specific linguistic differences between standard Spanish and the Southwest dialect. The categories examined are lexicon change; reduction of consonants; archaisms; reduction to diphthongs; dropping of initial syllables; the verbs "estar," "ir," and "ser"; dropping of final syllables; loss of use of "se," the personal "a," and the definite article; vowel change; and syntax change. (AMH)

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ED215574

A LINGUISTIC STUDY
OF A LIVING DIALECT

THE SPANISH OF THE SOUTHWEST
UNITED STATES

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Accepted as a Scholarly Work by the Following:
VIII World Congress of Sociology, Toronto, Canada
Center for Applied Linguistics, Arlington, Va.
University of Notre Dame, Department of Psychology, Notre Dame, In.

My purpose is to help identify the Spanish dialect of the Southwest United States and substantiate some of the lexicon and concepts already stated and present some previously undiscovered material to add to the body of knowledge of my colleagues.

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1974

A LINGUISTIC STUDY OF A LIVING DIALECT

The Spanish of the Southwest United States

"La mayoría de nuestros educadores piensan que las minorías desventajadas carecen de medios de expresión y que hablan dialectos primitivos y, por supuesto, inferiores."[1]

--Rosaura Sánchez

How true this statement has been that Rosaura Sánchez makes. What she is basically doing is pointing out the difference between the dominant language and the subordinate language. As is our case, this is the difference between the "standard" Spanish dialect of Madrid and/or Mexico City, which represents the "standard" and the subordinate Spanish dialect of the Southwest United States.

Naturally, the moment we have these two levels of thought about a language, immediately the characteristics of the feelings felt towards the Spanish of the Southwest become apparent. It suddenly becomes a "primitive" and "inferior"[2] language which is of little prestige. The Spanish of the Southwest has this problem of bi-levelism coming at it from both the standpoint that

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[1]Rosaura Sánchez, "Nuestra Circunstancia Linguística," El Grito, Fall Edition, (Quinto Sol Publications, Berkeley, California, 1972), pp. 45-74.

[2]Ibid.

it is subordinate to English, as well as, to "standard" Madrid and/or Mexico City Spanish. This makes the struggle for our language even more relevant. The survival of our dialect has occurred only because of the conservation of our culture. This occurred because of geographic isolation in rural, as well as, urban areas, close family ties, a close relationship to the land, and definite cultural patterns. Moreover, the channel of the conservation of our culture has been our language. In other words, they work together to survive.

> It is generally recognized, of course, that language is a most important part of culture. Speech has relatively high autonomy, but culture would probably not originate without language and language would be nearly empty without culture . . .[3]

> A language is, after all, only a system of arbitrary symbols by which the members of a speech community communicate. It is a code which receives meaning only because it refers to objects, concepts, or activities which exist in that particular community . . . The relation of language and culture is horizontal . . .[4]

Therefore, our culture and language live together. With a population of "ten to twelve million Chicanos in the United States"[5] and with over "3.5 million persons of Spanish surname in the five Southwestern states of Texas, New Mexico,

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[3]Regina Flannery-Herzfeld, "Language and Culture," Report of the Fifth Annual Round Table Meeting on Linguistics and Language Teaching, Edited by Hugo J. Mueller, (Georgetown University Press, Washington, D.C., 1954), pp. 98.

[4]Robert Politzer, "Developing Cultural Understanding through Foreign Language Study," Report of the Fifth Annual Round Table Meeting on Linguistics and Language Teaching, Edited by Hugo J. Mueller, (Georgetown University Press, Washington, D.C., 1954), pp. 100-101.

[5]Dr. Phillip Ortego, "Some Cultural Implications of a Mexican-American Border Dialect of American English," 1970.

Colorado, Arizona, and California,"[6] there exists a definite need to identify and recognize our Spanish dialect which lives in the Southwest United States. Once the dialect is recognized, the tradition of looking at it as inferior will be changed and it will be seen as a dialect, being neither subordinate nor as a substandard type of Spanish. This would not occur over night, naturally, but in time it could become accepted.

History plays a major role in language, and although the history of the Southwest cannot be told in totality, it should at least be summarized. Carey McWilliams does a good job of it in his book, Al Norte de México, stating "Cuando el Tratado de Guadalupe Hidalgo se firmó, aproximadamente 75,000 personas de habla española vivían en el suroeste; unos 7,500 en California; unos mil en Arizona; 60,000 en Nuevo México y quizá 5,000 en Téxas. La gran mayoría de esta gente era mezcla de sangre española e india . . ."[7] From these figures we can begin to form an idea of the population in the Southwest United States during its acquisition.

The first Spanish Conquistadores to enter New Mexico were Coronado in 1541 and then later Juan de Oñate in the early 1600's. These men set roots here long before any English colonizer. But when the English colonizers did come, they forced their language onto the Indian and Mexican natives. I am

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[6]Nancie L. Gonzalez, The Spanish Americans of New Mexico, A Distinctive Heritage, (University of California Press, Los Angeles, California, September, 1967), pp. 1.

[7]Carey Mc Williams, Al Norte de México, traducción de Cardoza, (Siglo Veintiuno Editores, S. A., México, D. F., 1968, pp. 52.

referring to the English language. Soon the forests were taken away from the sheep herders and they were fenced in by the cattle ranchers. Many lands were lost to the government by taxes and condemnation proceedings. The condemnation of lands was done through the power of eminent domain of the Federal government. This power carried into the schools.

Spanish was made illegal in any public institution for many years, and, therefore, created a great handicap for the child of the Spanish-speaking background who knew only Spanish and was then expected to compete with native English speakers. Today as in times past, Spanish is spoken by a large part of the population in the Southwest. The English language is taught as the first language and the Spanish language is not even offered in most cases in the public school system until a child reaches the age of twelve or fourteen. This creates serious handicaps and disadvantages for the normal child who comes from an ethnic background other than that of the anglo-american who is mono-lingual in English. Most children coming from a home environment where Spanish is the main language find themselves completely lost in the anglo-oriented school. They immediately become aware that they are different and are made to feel as a foreigner in the land and area that was originally their home. There are many consequences of such a situation. Many Chicanos now have what is termed the "negative self-concept." They feel that they are inferior because of an inability to acculturate into the anglo-american way of life. Also, the average educational level of the Chicano today is only about that of an eighth grader.[8]

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[8]Julian Nava, "Cultural Backgrounds and Barriers that Affect Learning by Spanish Speaking Children," (Published by the Los Angeles Board of Education, 1968).

"But lack of ability in the English language has been seen as both a cause and a reflection of this disadvantaged background, and thus of poor performance in school. Burma reports:

> According to Albuquerque teachers, lack of speaking knowledge of English on entering school and failure to read English with comprehension were the two most important factors in the retardation of Spanish American children.

Yet, it remains true that the Spanish language, however poorly spoken, and however divergent from other forms of modern Spanish, is still the primary symbol of the cultural dichotomy between Anglos and those of Spanish and/or Mexican heritage. It is undoubtedly important, as a factor, in maintaining the well known solaridarity and cohesiveness of the Spanish-in group. Many persons, perfectly able to speak English, prefer to speak Spanish when with other bilingual persons."[9] All this points out just some of the problems that have existed.

As we look at the traditional culture of the people of the Southwest, we see that their way of life was sheep raising.[10] With the coming of the ranchers of the east, there were many changes. The previously open grazing lands became fenced in and the Federal Government made laws to govern the grazing of sheep as to number per acre. Even more ironic to all this is that the Spaniards were the people who introduced cattle and horses to the Americas. The early Spanish settlers did not understand all this happening to their land where they once grazed freely.

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[9]Julian Nava, Ibid, c.f. pp. 15-17.

[10]Stan Steiner, "Cleofas, the Man of the Earth," La Raza, (Harper Colophon Books, Harper & Row Publishers, New York, New York, 1970), pp. 1-16.

Eventually, they lost their licenses to graze their sheep and soon had to change their source of income which brought about a change in the way of life.

The old traditional family structure began to break down as children had to go elsewhere for a source of income because there was not enough land for them to graze any sheep. Traditionally, the family was the nucleus of life. Families stayed together even when the sons got married. The "hacienda" was built whereby, as each son got married, a new wing would be added to the house for him and his family. The lands were then divided so that each member would have his own land to work and the family stayed as a unit. To build upon the family unit, there was always and there still are many "compadres" within the same family. There has always been a great amount of kinship among the Chicano people. As urbanization came into the life style of the Chicano, the families broke up and as I stated they went to where their jobs would take them. So this change brought about a revolution in the family structure that is still taking place. In conclusion, the Chicano has been under a situation of constant change in both his life style and culture. All of this past is what makes up the present which is reflected in the living dialect of the Southwest.

Characteristics of Southwest Spanish

It is necessary in the identification of Southwest Spanish to first of all point out the characteristics of the dialect. Probably the major characteristic of the dialect is that until

recently it has been maintained by oral tradition. That is to say, it survived orally instead of through written literature. The literature of the Southwest is in its "dichos, canciones, leyendas, and cuentos." This literature of the Southwest was handed down from generation to generation by word of mouth. The best channel or resource which was (and is) the school system, as a means to keep the language flourishing, failed to recognize its responsibility. The lack of recognition of the Spanish language by the schools created the situation whereby Spanish could only be perpetuated in a non-formal manner of oral communication.

The dialect is also characterized by certain archaisms. Archaisms are prevelant in the lexicon used in the Southwest. To define myself, first of all, an archaism is the usage of a phrase, verb tense form, word or phoneme that is characteristic of the language of the 14th and 15th Century Spanish. Let's take a look at some of the lexicon as taken from El Conde Lucanor, by Don Juan Manuel. The approximate time of the writing was about 1330.

> Et después, fallamos homnes en el camino que nos dixieron[1] que non era bien.
>
> Et esto fiz yo porque tomases[2] exiemplo.[3]
>
> Et acordaron de levar una bestia en que lo traxiesen.[4]

Here in the underlined words there are certain characteristics that exist in the Spanish of the Southwest. For example, the "ie" (1, 4) of old Spanish is still used very extensively in the dialect, as in dijieron, a very common verb form in the Southwest. We will see this verb form in the transcription. Also, in old

Spanish the tú form of the verb always ended in an "s" consonant and this also occurs in the preterit tense in the Southwest dialect. An example of this is in ui(s)tes, which is used instead of fuiste, which is modern Spanish. The archaisms as a whole entice a topic unto themselves, but there are still other characteristics of Southwest Spanish.

Another area is the characteristic trait of Southwest Spanish to have borrowings or "préstamos." In the dialect there are borrowings from the Indigeneous languages, Pachuco Spanish, and from English. There are many examples we can point out in each category, but just to give an idea of these "préstamos" that exist in the dialect, let's review some of the lexicon of the area.

Standard Spanish	Borrowing	Origin
Pavo	Guajolote	Nahuatl
Cucharón	Jumate	Southwest Navajo
Mocasín	Tewas	Toas Indian
Dormir	Jetiar	Pachuco Spanish
Romera	Belaca	Pachuco Spanish
Bailar	Chanclear	Pachuco Spanish
Frenos	Brecas	English
Dulce	Candi	English
No pasar una clase	Flonquear	English

The possible lists of borrowings is endless. But from these few examples the interference of other languages does become apparent.

The third characteristic of the Southwest dialect is that there is a high degree of code-switching used. This is a phenomena whereby two or more languages interfere with each other.

For example of how this occurs, we can look at a paragraph from "The Purchase" which is a short story by Nick Vaca.

> Ave María Purísima, I must make another pago hoy or else it'll be too late. Sí, too late and then what would I do? Christmas is so close and if I don't hurry con los pagos I'll have nothing to give any of mis hijos. If that should happen it would weigh muy pesado on my mind . . .

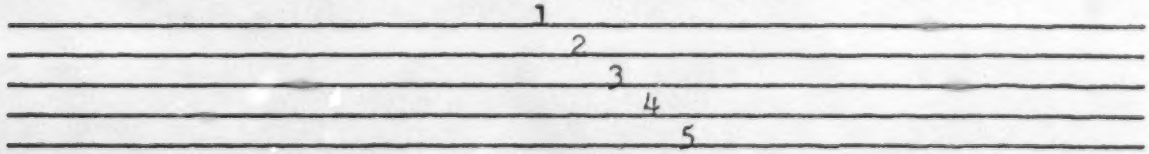
This example of code-switching is a very common occurrence in the daily life of the bilingual in all bilingual regions of the world.

To continue, a major characteristic of Southwest Spanish is the intonation patterns employed.

At this point, it is necessary to refer to my informant. She is a third generation native of the Southwest United States. Please refer to the family background data on her as listed on the page Appendix #1. I will herein refer to my informant as Mrs. Durán.

The following transcription is taken from a dialogue conversation which was held on July 9, 1973, in Colorado in the house of Mrs. Durán. She was speaking on the telephone. This procedure was used so as to get the most natural elements of her dialect on tape without the attempt of the informant to standardize in any way her dialect usage of her Spanish language.

The transcription is in the Spanish alphabet and the symbols 1, 2, 3, 4, 5 are used to indicate voice intonations in highs and lows. 1 is the highest point and 5 is the lowest point. If the symbols were on a music scale they would look like this:



The transcription is with the intonation symbols appearing first and then sublined by the dialect Spanish. 12

APPENDIX #1

Field Work

Linguistic Study of Spanish of the Southwest United States

Informant

Name Mrs. Gallegos-Durán

Age 82 Sex Female

State Colorado

Birth Place Arroyo Seco, New México, United States of America

Birth Date January 6, 1891

Years of Residence Outside Birth Place Informant moved to Brighton, Colorado in 1918, 55 years ago

Academic Specialty 0

Number of Years of Education 2

Bilingualism Informant is very skilled in the usage of Spanish, but very limited in the usage of English

Grandfather's Birthplace Toas, New México

Grandmother's Birthplace Toas, New México

*** GREAT GREAT GRANDFATHER Julián Gallegos (According to the Historical Chronicles of San Luís, Colorado, Julián Gallegos began the first mercantile store in San Luís, Colorado.)

This information was compiled in an unpublished documentary titled, "Family History of José Repito Durán and Maria Rebecca Gallegos," by Marie O. Durán-Trujillo.

Intonation Patterns

4 3 2 3 3 3 2 4 1 2 3 3 3 3 4 4
/El/ Re/bi/li/o/ los/ tru/jo/ eh/ O/bre/ci/ta/ we/no/ a/

4 4 3 4 3 2 34 5 3 3 3 3 3 3 3 2 1
mor/ir/eh/ a/lla/ no/ Reu/mo/ tan/to/ que/ tra/ba/jar/on/ en/ la/

3 2 1 3 4 4 4 4 3 4 3 4 3 4 3 3 3
bo/re/ga/ Yao/ra/ los/ tie/ne/ to/os/ reu/ma/ti/co/ A/ es/a/

2 3 4 3 3 2 4 3 3 3 2 3 3 3 2 3 3
clas/ de/ en/fer/me/da/ no/ les/ ha/ce/ na/da/ los/ na/nos/ Por/que/

3 3 3 3 3 3 3 3 3 2 3 3 3 3 2 3 3
no/so/tros/ lle/va/mos/ a/ mi/ ma/ma/ a/qui/ a/ Den/ba/ y/ a/

3 3 2 4 3 3 3 3 3 4 2 2 3 4 4 4 4 4
Wy/o/mi/ y/ no/ le/ sir/vio/ de/ na/da/ No/ le/ ay/u/do/ es/os/

4 2 3 3 1 1 1 3 3 3 3 3 2 3 3 3
ban/os/ Pe/ro/ lle/ve/lo/ pa/ con/sue/lo/ de/ su/ do/lor/? Y/

3 3 4 3 4 3 4 2 4 4 4 4 4 4 4 4 2
se/ a/tra/sao/ mu/cho/ o/ no/? Con/ mu/le/ta/ o/bre/ci/to/ eh/

3 3 3 3 3 3 4 3 4 3 4 4 2 2 4 2 4 3 4
Y/ no/ pa/re/ci/a/ que/ i/ba/ vi/a/ jar/eh/? Cuan/tos/ an/os/ tie/ne/

5 4 3 2 4 4 3 4 2 4 4 4 3 3 2 4 3 4
ya/? Se/gu/ro/o/bre/ci/to/ no/ a/tra/sao/ pe/ro/ to/da/vi/a/

3 3 3 3 3 3 3 3 4 2 4 3 4 3 4 4 4
es/tan/ en/ su/ ca/si/ta/ u/ste/des/ A/lla/ vi/vi/do/ too/ el/

3 4 4 4 3 4 4 4 4 3 4 4 4 4 4 4
tiem/po/ Yas/ ten/i/do/ tu/ ca/sa/ Pu va/le mas/ que te/ ques/

3 4 3 4 3 2 4 4 2 2 4 4 4 3 4 3 4 3
a/llin/eh/ tu/ ca/si/ta/ Ya/ no/ no/ay/ co/mo/ la/ ca/sa/ dun/o/

3 4 4 4 4 4 3 2 4 4 4 4 3 2 4 4
Ya/ cuan/do/ no/ se/ pue/da/ pos/ en/ton/ces/ a/ ver/eh/ on/de/

2 4 1 4 3 4 3 4 4 3 4 4 4 3 4 4
cai/mos/ ?no?/ A/ er/ on/de/ caye/ un/o/ por/que/ la/ ca/sa/ de/

4 4 3 2 4 3 4 3 4 4 4 4 4 2 3
los/ an/ci/an/os/ Pe/ro/, di/cen/ que/ no/ tra/tan/ bien/ a/ la/

2 4 1 3 4 4 2 4 5 3 4 5 5 5 4
gen/te/ Se/ di/cen/ que/ no/ pe/ro/ on/de/ vas/ a/ po/der/

3 4 3 2 3 3 3 3 2 4 1 3 3 3 2 3
le/van/tar/lo/ Si, ya/ no/ quie/re/ eh/ Ya/sta/ in/pues/to

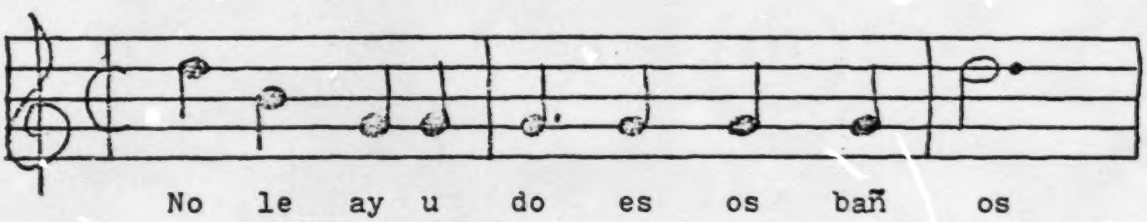
3 3 2 3 3 4 3 4 3 2 4 2 3 3 3
es/tar/i/ con/ el/ li/quor/ too/ el/ tiem/po/ ?no?/ Y/ no/ se/

3 2 3 4 4 4 4 3 4 3 2 3 3 4 3 2 4
les/ qui/ta/ es/i/de/a/ pe/ro/ yo/ tam/ bien/ di/go/ que/ mien/tras/

3 4 4 4 4 4 3 1 2 3 4 5
u/no/ pue/da/ liv/iar/los/ hay/ que/ liv/iar/los/. . . . . .

There is an obvious series of ups and downs that are re-occurring in Mrs. Durán's speech. She will hit a level and maintain it. There usually are highs at the beginning and end of ideas and sentences.

Also, a very interesting occurrence that is not shown by the patterns alone is that the timing allowed for the speech is very well divided into syllables. For this reason, I have diagrammed the conversation as it is spoken in definite divided syllables. An example of some of the musicality of the speech can be shown by notes as follows:



Symbols

- ¢ - symbol for cut time
- 𝅗𝅥 - half note
- ♩ - quarter note
- ♩. - dot after a note indicates a momentary prolongation, usually equivalent to a ½ quarter note.

This is a very typical example of the Southwest speech intonation pattern. It comes from a high point and then falls to a mono-level which is lifted again at the end of the idea or sentence. Also, more interesting is that the time allotted each syllable is nearly the same throughout the sentence. This creates a very definite rhythm pattern that occurs throughout the dialogue.

All regions of the Spanish speaking world have their intonation patterns that exist in their particular dialect.

Some patterns are fast and choppy and others are slow, but in my experiences with Spaniards and Mexicans, I have never heard any pattern that is as rhythmic as that of the Spanish of the Southwest United States. The rhythm patterns are so clear and profound that they can be played on a musical instrument by a musician with a great deal of ease and at the same time re-create the intonation pattern of the Southwest dialect.

Transcription from Telephone Conversation

The following transcription is inclusive of the vocabulary from the intonation transcription, but this is a more complete transcription and more vocabulary has been used. The details of its recording and the informant remain the same and this information can be found on page 10 and on page 11 (Appendix 1).

The "standard" Spanish is shown for comparison purposes of the two standards of Spanish. The areas colored in with yellow are the areas of linguistic differences between the "standard" Spanish to the Southwest dialect and are explained by their numbers according to the linguistic category they fall into.

Transcription from Telephone Conversation

El Rebilio los [1] eh/ [2]obrecita [3]no a morir[4] alla/no/
El Rebilio los trajo. Pobrecita, bueno va a morir alla ?no?

[5] tanto que trabajaron en la [6]/[7] los tiene [8]
Se enfermaron tanto del reumatismo de trabajar en la borregada.
Y ahora los tiene todos

reumático[9] A esa clas[10]e enfermed[11]no les hace nada los baños/
reumáticos. A esa clase de enfermedad no les hace nada los baños.

Porque nosotros llevamos a mi mamá aquí a Den[12] y a Wyomi[13]
Porque nosotros llevamos a mi mamá hasta aquí a Denver y a Wyoming

y no le sirvió de nada/ No le ayudó esos baños/ Pero
y no le sirvió por nada. No le ayudó esos baños. Pero

llévelo [14] consuelo de su dolor/ Y se atras[15] mucho o no?/ Con
llévelo para un consuelo de su dolor. ?Y se ha atrasado mucho o no? Con

muleta [16]obrecito [17]/ Y no parecía que iba viajar[18]/ Cuantos
muleta pobrecito. Y no le parecía que iba a viajar. ?Cuántos

años tiene ya? Seguro [19]brecito no atrasao pero todavía están
años tiene ya? Seguro, pobrecito, ?no? ha atrasado. Pero todavía están

en su casita ustedes/ Allá [20] [21] [22] el tiempo/ [23] (Ya has)
en su casita ustedes. Allá han vivido ustedes todo el tiempo. Ya

[24] tu casa/ [25] vale más que te qu[26] all[27] tu casita/ Ya, no
tienes tu casa. Pues, vale más que te quedes allí en tu casita. Ya, no

noay como la casa [28] no/ Ya cuando no se puede
hay como la casa de uno. Ya cuando no se puede,

29 entonces a ver 30 31 caimos/?no?/ A 32 33 caye uno/porque
pues entonces a ver en donde caimos. ?no? A ver donde se caye uno (Porque

la casa de los ancianos/ Pero, dicen que no 34 tratan bien
la casa de los ancianos) Pero, dicen que no se tratan bien

a la gente/ Se dicen que no pero 35 nde vas a poder levantarlo/
a la gente. Se dicen que no, pero ?adónde vas a poder levantarlo?

Si ya no quiere/ eh / 36 inpuesto esta 37 con el
Si, ya no quiere. Ya está inpuesto estar con el

liquor 38 el tiempo/?no?/ Y no se les quita e 39 idea pero yo
liquor todo el tiempo. ?No? Y no se les quita esa idea pero yo

tambien digo que mientras uno pueda 40 iviarlos hay que
también digo que mientras uno pueda aliviarlos, hay que

41 liviarlos/ Porque, 42 como la va tirar uno a esos lugares
aliviarlos. Porque, pues? como lo va a tirar a uno a esos lugares

43 nde pasan tantos trabajos/ Porque 44 muchos traba 45 Yo
adonde pasan tantos trabajos. Porque, causan muchos trabajos. Yo

digo q 46 una obra de caridad que hace uno con una 47 co 48 h 49 reumos/
digo que es una obra de caridad que hace uno con una persona con
reumatismo.

Cuidar a si 50 51 puede, si no 52 puede 53 no 54 puede/ Si es trabajoso, ?no?/
Cuidar a uno si se puede, si no se puede, pues no se puede. Si, es
trabajoso, ?no?

aliviar una enferma/ feo, ?no?/
para aliviar a una persona enferma. Es feo de verdad, ?no?

, si no se sabe?no?/?Quie /Pero, hay lugares pa que lo
Pues, si no sabe?no? ?Quien? Pero hay lugares para que lo

cuiden a uno/ Un poquito mejor que quedarse tirada sola e
cuiden a uno. Es un poquito mejor que quedarse tirada y sola en

la casa cuando ya no puede uno moverse ?no? o hacer sus comidas, ?no?
la casa cuando ya no puede uno moverse o hacer sus comidas, ?No?

Ya, tán bien hasta ita/ día cuatro me allá a
Ya, todos están bien hasta ahorita. El día cuatro me fuí allá a

pasar día cuatro/ a en la mañana me vine/ en la mañana
pasar el día cuatro. Ahora en la mañana me vine. Y ahora en la mañana

me vine/ ra y aquí en la casa, mi casa/ Ya el tiempo
me vine. Ahora estoy aquí en la casa, mi casa. Ya todo el tiempo

me cordaba y dije le dije a la Lucía la Simonita siempre
se me acordaba y dije, le dije a la Lucía que la Simonita siempre

que venía a Den la primera que llamaba era a mí/ a me
que venía a Denver, la primera que llamaba era a mí. Y ahora me

está tiempo me de que habías lla p casa de Evilia
está diciendo todo el tiempo, que habías llamado a la casa de Evilia

o que hab llam p casa de Lucía y le dije pus que pasó/ Qué
o que habías llamado a la casa de la Lucía y le dije, Pues, ?Que
pasó??Que

se olvidó/ ?Pues? cuánto hace?/ Yo lo digo que
se me olvidó. ?Pues, cuánto hace? Yo lo digo que

siempre has llamado a mi casa/ Siempre hemos tenido
siempre has llamado a mi casa. Siempre hemos tenido

muy buena correlación, tú y yo, y nada que decía ni de tí ni de tu
muy buena correlación, tú y yo, nada decía ni de tí, ni de tu

familia tampoco ni de Juan tampoco/ Porque no nos hemos
familia tampoco, ni de Juan tampoco. Porque no nos hemos

dado motivos unos ni los ortros pa nada/ La Corina
dado motivos, ni unos, no los otros para nada. La Corina

cada vez que viene a Briton aquí en casa llega primero más
cada vez que viene a Brighton llega aquí en casa primero, aunque no más

que un ratito/ Y luego de aquí se va a visitar a Lucía o
sea un ratito. Y luego, de aquí se va a visitar a Lucía o

a Evilia o se va para Denba a ver a su familia/ Pues, allá tiene
a Evilia o se va para Denver a ver a su familia. Pues, allá tiene

su familia/ Si, dijeron ella y Evelia que ya se fueron allá/
su familia. Si, dijeron ella y la Evilia que ya se fueron por allá.

Y? cómo está Filigonio?/ Vino a tu casa/ ?Están tan lejos?
?Y, como está Filigonio? ?Vino a tu casa? ?Están tan lejos

pa que se puedan visitar?/ Si, ya es seguro/ Y está retirado
para que no se puedan visitar? Si, ya es seguro. Y está retirado.

116 117
¿Está soltero el muchacho ese todavía? / Válgame
?Está soltero, el muchacho, todavía? Válgame

118 119
Dios/ Deveras/ Pero, es feo oye que esté abandonando a
Dios. ?De verdad? Pero, es feo, oye, que este abandonando a

120 121
su familia no más por andar peleando/ ?no?/ Si, porque la
su familia no más por andar peleando. ?No?/ Si, porque la

122
pobre familia es la que sufre o que sufre el nada porque
pobre familia es la que sufre o que sufre el nada porque

123 125
se va puro andar en puro pasar buen tiempo/ Pero la familia que
se va en puro andar y divertiéndose. Pero la familia que

126
se queda mediana es la que pasa trabajos/ ¿no?/
se queda mediana es la que pasa trabajos. ?No?

127
Pobrecita, ya ella sola/ A mucho pero casi a toda casi
Pobrecita, ya ella esta sola. A muchas, a casi todas

128 129 130
les dan lo que pertenece del marido o les dan muy buena
les dan lo que les pertenece del marido o les dan muy buena

131 132 133 134
ayuda por la familia/ Y a eso es a lo que ha tenido ahora la
ayuda por la familia. De esa ayuda se mantiene ahora la

135 136
gente/ Si, ya no les importa nada de familia. Eso es todo, ya no./
gente. Si, ya no les importe nada de la familia. Eso es todo, ya no.

137
Y es todo lo que hacen hoy en día/ ?No?/ Quién sabe?/ Pues es era
Y es todo le que hacen hoy en día/ ?No?/ ?Quién sabe?/ Pues, es era

la ley de la iglesia/ Ca[illegible]tár sujet[illegible]
la ley de la iglesia. Casada una esta sujetada

a lo que viniera/ Alli [illegible]o va y dice uno/ El deber
a lo que venga. Allí mismo va y dice uno. El deber

de los cas[illegible]/de sostenerse hasta lo que se pueda/
de los casados es sostenerse hasta lo que se pueda.

Ya, mejor solos que andar allí/ ?No quiere casarse eh?/
Ya, mejor solos que andar allí. ?No quiere casarse?

Así/ ?Ya [illegible]stá ella sola? / eh/ Ya no viene [illegible]/ [illegible]/ [illegible]eno
Así ?Ya está ella sola? Ya no viene por acá. Bueno,

[illegible]stá [illegible]eno/Ya seguro/ Ya [illegible]stá trabajando/ [illegible]allá
está bueno. Ya seguro. Ya está trabajando. Y alla

tienes tu casa/ Pa que venir a batallar a otro [illegible]o
tienes tu casa. ?Para que venir a batallar al otro lado?

[illegible]ual es[illegible] lo mejor[illegible]/ [illegible] está suave/?no?/ [illegible]que [illegible] por nada
Allí es lo mejor. Pues, está suave, ?no? ?Para que, eso es por nada,

teniendo modo de como vivi[illegible]/ [illegible]s [illegible]sina es como tienen que
teniendo modo de como vivir? Pues, así es como tienen que

vivi[illegible]/?[illegible]eli/?El no quiere ponerte aquí t[illegible]ía?/Bueno,
vivir. ?Y el? ?El no quiere ponerte aquí todavía? Bueno,

y digo yo, ?y que no quiere por[illegible] ni uno de sus hijos o hij[illegible]
y digo yo, ?No quiere poner ni uno de sus hijos o hijas?

Y digo yo, porque no los po[168]a todos en igual parte/ Tod[169]
Y digo yo, ?por qué no los ponga a todos en igual parte? Todos

son su hij[170] Un peso que toqu[171] cada uno es el deber y por ley
son sus hijos. Un peso que toque a cada uno es el deber y por ley

tienen que casi hacer eso/ Deber[172]de hacer eso. Poner
tienen que hacer eso. Debe de hacer eso. Poner

a uno y a los otros [173] como si no[174]
a uno y a los otros olvidarlos como si no fueran hijos,

[175] [176] [177] [178]
Eso no está bien[eh]/ [Bueno] [pues] a ver si puedas venir porque
Eso no está bien. Bueno, pues, a ver si puedas venir porque

[179] [180] [181] [182]
voy a d[arle]s de come[reh] a la Oralia y a Larry/ Porque se va[neh]
voy a darles de comer a la Oralia y al Larry. Porque se van

[183] [184]
Se va[neh]/ [Pos] si acaso piensas venir me telefoneas ?eh?/
Se van. Pues, si acaso piensas venir me telefoneas.

[185] [186] [187]
Y salud[es] a toda la familia O.K./ [Bueno]/ Bye/ Si, [a] esa hora ya
Y saludos a toda la familia. Bueno, Adios, Si, a esa hora ya

[188] [189]
[he venido] [Byeh.]
ya estaré. Adios.

The following pages of this study will deal with the characteristics of the dialogue. I am using the pattern set forth by Rosaura Sánchez, in the previously mentioned article, as a base from which I propose to substantiate her findings, as well as, add some new ones to those that she has discovered, as well as, to those findings that have previously existed.

Linguistic Characteristics

Monotongo

pués - pos/pus/pu (25, 29, 42, 53, 60, 89, 91, 156, 161, 178, 184)
This lexicon change occurs so often that we can assume that it is a regular occurrence and, therefore, creates a norm for this particular word in the Southwest Spanish dialect.

Reducción de consonantes

borregada - borega (6)

correlación - corelación (94)

The transcription isn't long enough to state that this reduction of consonants is a norm from just looking at what we have. But this does suffice as supportive material for the fact that many of the studies done in this area do state that it is a common occurrence. Therefore, as it did occur in the only two possible situations where the reduction could have occurred, we can then assume it also to be characteristic of the Southwest dialect.

Archaísmos

traje - trujo (1)

así - asina (162)

dijeron - dijieron (104)

mismo - mesmo (141)

There is really no question as to whether archaisms do exist in Southwest Spanish. They do exist. Here, we can see an example of the usage of the "ie" as we saw earlier in the quote from El Conde Lucanor (page 7). Also, the term "mesmo" exists in probably every piece of literature of the Middle Ages to the famous baroque work of Cervantes, Don Quixote. "Trujo" is also an archaic form of the verb "Traer." These examples are few, but only because the transcription is only about 45 minutes worth of speech and this can't begin to represent a whole vocabulary. Furthermore, I am representing a larger body of vocabulary as I present the small groupings of words in each section. The existence of archaisms in the dialect is basically an already established norm for the Southwest Spanish.

Reducción a diptongos

atrasado - atrasao (15)
todos - toos (8, 22, 38, 73, 80, 136, 64)
quedes - ques (26, 46)
llamado - llamao (82, 86, 92)
casa - caa (138)
retirado - retirao (115)
todavía - toavía (117, 165)
casada - casaa (138) casados - casaos (142)
lado - lao (152)

We can see here a definite characteristic to just drop the "d" especially when it appears in the participle form. Also, other consonants have a tendency to be dropped. This occurred extensively throughout the dialogue. It can also be assumed that this is a

common occurrence and norm.

Aféresis - La pérdida de sílabas iniciales

Estar - 'toy/'stoy (36, 58, 65, 72, 79, 107, 110, 114, 116, 119, 133, 139, 144, 148, 150, 157, 175)

pobrecita - obrecita (16, 19)

bueno - weno (147, 149, 177, 185)

donde - onde (31, 33, 35, 43)

ver - er (32)

aliviar - liviar (30, 41)

ahora - ora (7, 69, 70, 78) ahorita - orita (66)

fuí - uí (68) fueron - ueron (105) fueran - ueran (174)

acordaba - 'cordaba (75)

aquí - qui (100)

acá - 'cá (146)

This is very interesting in that most of the words that have the front vowel dropped are preceded by a word that ends in a vowel. Naturally, there are the exceptions. Such as with the verbs "estar," "ir," and "ser," these verbs have taken on their own special conjugations. Such as:

Present - Estar		Preterit - Ir and Ser	
Yo 'toy	Nosotros 'tamos	Yo uí	Nosotros ui(s)mos
Tu tás		Tu uí(s)tes	
El 'ta	Ellos 'tán	El uí	Ellos ueron

Now then, to return to the words that drop their front vowel when preceded by a word that ends in a vowel; this also occurs in the French language. Therefore, this could be a characteristic that has continued to survive in the oral form that began to have taken place when the Spanish language underwent its change brought about by the romance influence.

Example:

me'cordaba (75)

pueda'liviarlos (40)

que'liviarlos (41)

de'quí (100)

pa'cá (146)

This appears to be the case, and it is definitely a norm because of the high degree of its encounter throughout the dialogue.

Apócope - La pérdida de sílabas finales

para - pa (14, 55, 62, 83, 87, 141, 158, 186, 93, 102, 106, 108, 111)

reumáticos - reumático (9)

clase - clas (10)

enfermedad - enfermeda (11)

Denver - Denba (12, 77, 103)

Wyoming - Wyomi (13)

esa - es (39, 137)

trabajos - trabajo (45, 126)

habías - había (85)

dado - da (97)

vez - ve (98)

sea - se (99)

casa - cas (109)

más - má (120)

sola - sol (127)

les - le (128, 130, 180)

es - e (131)

sujetada - sujeta (140)

poner - pone (166)

hijas - hija (167) hijos - hijo (170)

todos - todo (169)

dar - da (179)

From all of this it can be observed that the "apócope" does occur quite frequently in the normal speech pattern of this dialect. There also doesn't seem to be a very high degree of preoccupation as to the pluralization of words--in other words, there is a lack of agreement in many cases between the singular adjectives and the plural verbs or vice versa.

<u>Añadiendo una sílaba paragójica</u>

morir - morire (4)

viajar - viajare (18)

en - ene (27, 63)

ver - vere (30)

con - cone (48)

quien - quiene (61)

visitar - visitare (101, 112)

andar - andare (121)

dan - dane (129)

es - ese (154)

vivir - vivire (160, 163)

bien - biene (176)

comer - comere (181)

van - vane (182, 183)

estar - estari (37)

el - eli (164)

Here again a norm is established. On mostly verbs in their infinitive tense form, as well as, just about any word that ends in a consonant, an "e" paragójica is added so that the word will not end in a consonant. This characteristic has its origin in archaic Spanish. Exactly how it operates in the Southwest Spanish is yet to be discovered.

Pérdida del uso del "se"

(34, 51, 52, 54, 74)

This loss of the usage of the "se" shows a lessening of its importance. I will not say, though, that the "se" is not being used because it appears more times than not in dialogue.

Pérdida del uso de la "a" personal

a una gente - una gente (56)

a cada uno - cada uno (171)

In these two cases the "a" was left out. In both cases the "a" was either followed by a vowel or preceded by a vowel. If we assume that a vowel is to be omitted in a cluster as occurs in the aféresis, then the omission is all right. Otherwise, there is just a lack of the importance of the personal "a". I truly feel that there is a basic reason which is more profound than just a lack of importance.

Pérdida del uso del artículo definido

la Lucía - Lucía (88)

la familia - familia (135)

In this particular case, I do feel that the informant was just speaking at ease and by mistake left out the definite articles.

This could also be brought on by the influence of English in that English doesn't have or require the definite article or personal "a" either before a name or proper noun.

Lexicon

There are a group of words and some phrases that were part of the dialogue that are unique in meaning, as well as, in form. Therefore, I decided to include them as special lexicon. The lexicon or vocabulary lists will not be listed in this study because there has been a considerable amount of work already done in the field. Furthermore, I am not addressing myself to this area.

reumatismo - reumo (5, 49)

borregada, borega (6)

*persona - gente (47, also standard Mexico City)

de verdad - deveras (59, 118)

sufrir - sufreción (122)

*divertirse - pasar buen tiempo (125)

mantener - estar tenido (134)

olvidarlos - dejar los arombar (173)

The lexicon that is shown here for the most part is not printed in the dictionaries or studies that have come out that I have seen. Those that are common are marked with an asterisk.

Cambio de vocales

e - i

allí en - allin (27)

e - u

de uno - duno (28)

e - a

el dia - al dia (67)

This type of occurrence is common in the Southwest and just substantiates the same feeling of Sánchez in her article.

Sintáxis

There are some various changes that occurred in the syntax of Mrs. Durán. Inasmuch as she speaks very little English, the syntax comes out at times for her Spanish in English. For example:

Cuidar a si uno puede (50)

This translates well into English as:

To take care if one can,

Whereas it should be:

Cuidar a uno si se puede.

There is also another syntactical error. But the error is an error in both English and Spanish.

yo y tú (95)

Should be:

tú y yo

Mrs. Durán also used an interesting tense in place of her future tense. She said:

Ya he venido (188); instead of, ya estaré.

She is aware of the future tense and its usage as demonstrated by her replies to the questionnaire.

At this point, the many characteristics of the living dialect of the Spanish of the Southwest United States should now have identity. We have reviewed the general characteristics and have seen them in specific form as used and employed by a native

informant, who actually took part in the history of the Southwest in the maintenance and creation of the Southwest Spanish of today.

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Appendix 2

The following two pages show some of the more interesting questions from a questionnaire that was answered in a linguistically interesting manner. One of the major observations that can be taken from this is that the informant does seem to have an awareness of modern "standard" Spanish. The use of the future tense is seen in its proper form. Question 16 is just a section of vocabulary items. Items of greater interest are darkened in yellow.

pants - calzone

shirt - camisa - único

heater - calentador

telephone - telefone

grass - pacate

trees - álamos - árboles

truck - troca

driving - arreando

window - vidro

news - nuevas - noticias

altar - altare

funeral - funerale

mortuary - cajonería

Rocky Mountain News - Rak a Mount

25 cents - peseta - dos reales

1 cent - un penni

ashtray - astre

to water - regar

brakes - maneas - brecas

to wreck - requearsé

motor - moto

roof of a car - cachucha - capote

door handle - asa

grocery - provicione - grocer

About the questionnaire:

A standard questionnaire format is really a very valid method to language study. The only problem is that it requires an informant to have a vast knowledge of the Spanish language. Also, as was the case with my informant, the questions tend to request a standard formalized Spanish. This would seem to me to lessen the tendency of dialect and regionalistic usage of Spanish on the part of the informant. It may really be very good for this lessened usage during an interview because then only the lexicon a person was sure about would be used. But then again, communications systems are so widespread in today's age, a general knowledge of a "standard" is known by most people. (Instead of "standard", maybe I should say as my informant says, "the right way.")

Questions

1. Para las seis _____ la comida _____.
2. Antes de que llegue el profesor _____ que estar listas pa responderle los cuestiones que quiera el profesor _____.
3. Jorge está a punto de irse y así dice _____ adios _____.
4. El año pasado si hubiera tenido la oportunidad _____ de salir a unas vacaciones _____.
5. El señor que está enseñando en las clases es un _____ .
6. Vamos a _____ la plaza de Denver _____.
7. Espero que _____ _____ comida.
8. Estoy muy enfermo de mi _____ _____.
9. Le pedí que _____ _____.
10. El año pasado si hubiera tenido la oportunidad _____ _____ a visitar a mis parientes _____.
11. El año que viene _____ en vacaciones _____.
12. Mañana _____ mucho que hacer _____.
13. Allí dice que tú _____ no le _____ _____.
14. No voy a decírselo una vez más porque ya se lo _____ _____ más antes _____.
15. Llámame, pero mandándome _____ pronto _____.
16. Como se llama: (I had pictures of the following items)
    This section will be treated singularly in the vocabulary.

pan - oilla
dresser - cómoda - _____
turkey - _____ - pavo
dishes - charolas - platos
carpet - _____ - alfombra
pictures - _____ - retratos
sox - _____

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